DOCUMENT RESUME

ED 036 568 UD 009 479

TITLE	BLACK POWER AND ITS EFFECT ON RACIAL INTERACTION: RESOURCE MANUAL. AN IN-SERVICE TRAINING PROGRAM WHICH FOCUSES ON ASSISTING EDUCATORS OF SCHOOL DISTRICT 65 TO DEVELOP SOME COMMON UNDERSTANDINGS ABOUT CRUCIAL INTEGRATION ISSUES; SCHOOL YEAR 1968-1969.
INSTITUTION	EVANSTON SCHOOL DISTRICT 65, ILL.
SPONS AGENCY	OFFICE OF EDUCATION (DHEW), WASHINGTON, D.C.
PUB DATE	68
NOTE	65P.
EDRS PRICE	EDRS PRICE MF-$0.50 HC-$3.35
DESCRIPTORS	*BLACK POWER, *CURRICULUM GUIDES, ELEMENTARY SCHOOL CURRICULUM, INSERVICE EDUCATION, INSTRUCTIONAL MATERIALS, *INTEGRATION EFFECTS, JUNIOR HIGH SCHOOL STUDENTS, KINDERGARTEN CHILDREN, *RACIAL INTEGRATION, RESOURCE MATERIALS, *SCHOOL INTEGRATION, SUMMER INSTITUTES, TEACHER EDUCATION
IDENTIFIERS	EVANSTON, ILLINOIS

ABSTRACT

THIS REPORT DESCRIBES A SUMMER INTEGRATION INSTITUTE CONDUCTED BY THE EVANSTON, ILLINOIS BOARD OF EDUCATION TO PREPARE TEACHERS AND ADMINISTRATORS FOR SCHOOL INTEGRATION. THE FOCUS OF THE 1967 SESSION WAS UNDERSTANDING FACTORS OF QUALITY INTEGRATED EDUCATION, AND IN 1968 UNDERSTANDING CRUCIAL ISSUES IN INTEGRATION. THE PARTICIPANTS OF THESE SESSIONS DEVELOPED A SERIES OF RESOURCE MANUALS, FILM SHORTS AND UNIPACS (SELF-INSTRUCTIONAL MATERIALS FOR THE STUDENT, K-8) ON EACH OF THE FOLLOWING TOPICS: "THE NEGRO IN AMERICAN HISTORY (UD 009 484)," "BLACK POWER AND ITS EFFECT ON RACIAL INTERACTION (UD 009 479)," "COMMON PREJUDICES OF NEGROES AND WHITES (UD 009 480)," "FAMILY BACKGROUND AND SCHOOL ACHIEVEMENT," "DISCIPLINE STANDARDS IN INTEGRATED SCHOOLS (UD 009 481)," "GROUPING CHILDREN IN INTEGRATED SCHOOLS," "INTERPERSONAL RELATIONSHIPS AMONG STUDENTS (UD 009 482)," "RACE AND INTELLIGENCE," "SENSITIVITY TO INTERPERSONAL RELATIONS AMONG STUDENTS," "THE BLACK SELF-CONCEPT (UD 009 483)." IN THIS REPORT, A COPY OF THE "BLACK POWER AND ITS EFFECT ON RACIAL INTERACTION" RESOURCE MANUAL IS INCLUDED. (KG)

BLACK POWER

And Its Effect On

RACIAL INTERACTION

Resource Manual

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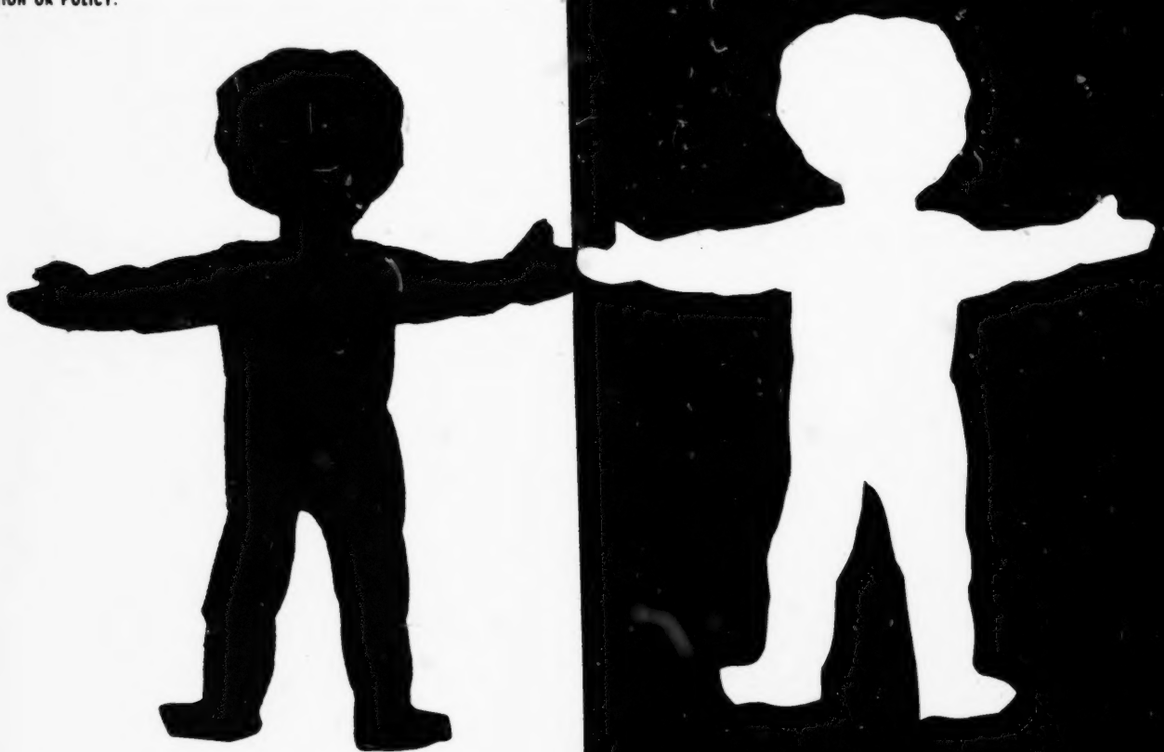

Community Consolidated Schools

District 65

Evanston, Illinois

Gregory C. Coffin

Superintendent of Schools

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UD 009 479

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WHERE DO WE GO FROM HERE?

One of the great liabilities of history is that all too many people fail to remain awake through great periods of social change. Every society has its protectors of the status quo and its fraternities of the indifferent who are notorious for sleeping through revolutions. But today our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change. The large house in which we live demands that we transform this world-wide neighborhood into a world-wide brotherhood. Together we must learn to live as brothers or together we will be forced to perish as fools.[1]

We will be greatly misled if we feel that the problem will work itself out. Structures of evil do not crumble by passive waiting. If history teaches anything, it is that evil is recalcitrant and determined, and never voluntarily relinquishes its hold short of an almost fanatical resistance.[2]

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[1] Martin Luther King, Jr., Where Do We Go From Here: Chaos or Community? (New York: Bantam Books, Inc., 1968), pp. 199-200.

[2] Ibid. p. 151.

An In-Service Training Program Which Focuses on Assisting Educators of School District 65 to Develop Some Common Understandings About Crucial Integration Issues

COMMUNITY CONSOLIDATED SCHOOLS
District 65
EVANSTON, ILLINOIS

1968 - 1969
School Year

Gregory C. Coffin
Superintendent of Schools

Laval S. Wilson
Project Director

Funded by
U.S. Office of Education
Under the Provisions of Title IV, Section 405
Of Public Law 88-352 The Civil Rights Act of 1964

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COMMON PREJUDICES OF NEGROES AND WHITES

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FOREWORD

School integration is working in Evanston. If, though, you feel that I am attempting to indicate that we had a year of integration without problems, let me dispel that notion. Successful school integration is a hard, long, and difficult task. We did have problems last year. We will have more problems this year. But, the professional staff of District 65 is deeply involved in in-service training programs which will be of significant assistance to us as we attempt to overcome problems associated with quality, integrated education.

After one year of districtwide integration, it would seem helpful if all of our teachers in all of our schools were provided an opportunity to develop some common understandings about some crucial issues. Our colleagues who participated in the 1968 Summer Integration Institute have developed materials which will be helpful in sensitizing us to the significance of ten of these issues. The resource manuals and film shorts which were produced will be of tremendous value in making the rocky road of integrated education a very rewarding experience for the boys and girls about whom we care so much.

Laval S. Wilson
Project Director

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SECTION I

INTRODUCTION TO MATERIALS

DEVELOPING COMMON UNDERSTANDINGS ABOUT CRUCIAL INTEGRATION ISSUES

Background of the Evanston In-Service Training Program

In the fall of 1967, School District 65 of Evanston, Illinois, put into effect a district-wide integration plan. To implement the plan school attendance areas were redrawn for all of the district's sixteen elementary schools. In addition, the previously all-Negro Foster School was eliminated. The Negro students who would have attended Foster were reassigned to other schools on a percentage-of-enrollment basis. The building facility which was the Foster School is now an experimental laboratory school with voluntary enrollment from throughout the district. All Negro youngsters in District 65 are now attending school on an integrated basis.

In preparation for school integration, District 65 conducted an Integration Institute for more than 300 teachers and administrators during the summer of 1967. The purpose of that program was to assist educators to become more aware of the many factors associated with quality school integration. During the 1967-68 school year, teachers and administrators indicated the tremendous benefits they received from the 1967 Summer Institute.

By no means, though, did we feel that one institute solved for us all or even a majority of our integration problems. Successful

integration is a long process. Attitude changes are sometimes long in coming. We must work continuously at this difficult task. For the educators, upon whose shoulders a great deal of the success of school integration will rest, continuous assistance must be provided in solving integration problems.

Second Summer Institute

As we proceeded through the first year of our integration plan, the need for a set of common understandings concerning certain issues for all educators in the district became apparent. The 1968 Summer Integration Institute was created to meet this need. This Institute focused on developing some common understandings about some very crucial issues in a corps of educators from our school district. Ten such understandings were identified and studied during the institute. They were as follows:

1. Black Power and Its Effect on Racial Interaction
2. Common Prejudices of Negroes and Whites
3. Discipline Standards in Integrated Schools
4. Family Background and School Achievement
5. Grouping Children in Integrated Schools
6. Interpersonal Relations Among Students
7. Race and Intelligence
8. Sensitivity to Interpersonal Relationships

9. The Black Self Concept

10. The Negro in American History

Resource manuals, Unipacs, and film shorts were developed for each of the ten issues. Ten small groups of five or six members each had the specific task of writing one Teacher Resource Manual, one Student Resource Manual, and several Unipacs. In addition, instructional consultants to the Institute made thirty-minute film shorts about each of the ten crucial issues. Together, the written materials and the films will serve as the basis for our district-wide in-service training program.

An Example of the Materials Developed During the Institute

Let us look at one set of materials developed during the Institute. As an example, let us look at the crucial issue entitled, The Negro in American History. The Instructional Consultants for this concept were Dr. John Hope Franklin and Mrs. Beatrice Young. Dr. Franklin made a major presentation to the participants of the Institute*. This presentation on the Negro in our history served as background information for all of the participants. Dr. Franklin and Mrs. Young then became consultants to just the six people who were to write the Teacher and Student Resource Manuals and Unipacs. Essentially, they elicited from the consultants all types of information which could be incorporated into

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* A two-hour film of Dr. Franklin's original presentation on The Negro in American History is available for distribution through School District 65.

the written materials. At the same time, the history group and the consultants discussed the content of a thirty-minute film short. Together they outlined the concepts which seemed most crucial for inclusion in the film short. The thirty-minute film short that Dr. Franklin then made was recorded on 16mm film and became the correlate to the Teacher Resource Manual -- The Negro in American History. These two items, then, will provide a great deal of content about the Negro in American history, resources to which one could turn for more information and specific activities which would be of assistance in becoming more knowledgeable about the topic.

Even though the above example is concerned with the crucial issue The Negro in American History, each of the ten manuals and film shorts was developed in a similar manner. Usually, more than one consultant was available to each writing group. This provided a tremendous amount of expertise for the ten groups as they began to formulate ideas for inclusion in their manuals.

A Description of the Materials and Suggestions for Their Use

We suggest that all members of a school staff be involved in this in-service training program from beginning to end. One of each of the ten crucial issues should be the focus of attention for each of the ten months of the school year. We are not suggesting, though, that the first week of each month or each Monday of a week be Negro history week or day. The ideas suggested in the materials can be most helpful to the teachers and youngsters if, once they have been introduced, they become an integral aspect of the daily activities of the schools.

Teacher Manual

The teacher's manual has been developed as a resource for aiding teachers and other adults to develop understandings about crucial issues.

This manual is sectioned into Main Ideas, Sub-Ideas, Behavioral Objectives, Content, Activities, and Bibliography. Definitions for these terms are provided below:

A. Main Idea -- An overriding or general idea which has breadth and depth.

B. Sub-Idea -- Specific ideas which contribute to and make up the main idea. The objectives are built around these.

C. Behavioral Objective -- The specific measurable goal which will demonstrate knowledge of the main idea or sub-idea.

D. Content -- Subject matter which will assist in developing better understandings about the main idea and sub-idea.

E. Activity -- The procedures and methods which will contribute to and aid in achieving the behavioral objective.

F. Bibliography -- Includes references to books, periodicals, poems, writings, records, tapes, and speeches pertaining to the main idea and sub-ideas.

Film Short

The film short is a thirty-minute presentation about one of ten crucial integration issues. There is one film short for each teacher manual.

Student Manual

Each student manual is similar in format to the teacher manual. The content section, though, has been deleted from this manual. Even though this manual is entitled "student manual," it is to be used by the teacher and not the student. The contents of the teacher manual have been worded in student language for the student manual. In this way, the teacher can integrate the main ideas and sub-ideas into her classroom teaching without having to rethink the teacher concepts into those appropriate for students.

Unipac

A Unipac is a self instructional set of materials for the student.* The term literally means a one idea package. The Unipacs developed during the Institute focus on furthering understandings about one of the sub-ideas included in the teacher and student manuals. The Unipac is similar in format to the manuals. Both utilize a Main Concept (Main Idea), Sub-Concepts (Sub-Ideas), Behavioral Objectives, and Activities. In addition, there is a pre-test and a post-test to evaluate understandings before using the Unipac and after its use. There are two sections to each Unipac, a teacher section and one for the student. The teacher section provides her with the necessary information to help each child work independently with his Unipac.

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* In general, the Unipacs have taken the form of the model provided by The IDEA Materials Dissemination Center in South Laguna, California.

Even though our Unipacs were developed as self instructional materials, consideration must be given to the skills and maturity of each student. Therefore, some 8th grade youngsters may be able, after a short introduction, to independently work through many Unipacs. In comparison, kindergarten or first grade students may need to proceed through such material only under the supervision of the teacher -- in large group or small group lessons.

Resource Persons

At least one teacher in each school in District 65 participated in the Institute. As we implement the in-service training program, the representative(s) from your building should be invaluable as a resource. Although each manual and Unipac is different, the format for each is very similar. Each participant, therefore, was involved in writing materials similar to the type you are about to read and can provide helpful suggestions for maximizing its use.

Summary

The film shorts and teacher manuals are geared to furthering the understandings of teachers or other adults about crucial integration issues. Once teachers have developed some common understandings, they then can meaningfully integrate these understandings into the classroom. The student manuals, worded in student behavioral terms, will be quite helpful to the teacher as a resource for student activities and references as she implements the ideas during various

lessons. The manuals are constructed in a general to the specific framework.

To augment the various lesson ideas presented by the teacher from the teacher and student manuals, the Unipacs may be used. These are geared to self instruction, depending upon the maturity of the student.

Specific Suggestions for Implementing the In-Service Training Program

1. All members of a staff should participate in the in-service training program. In general, a staff should focus on developing understandings about one crucial issue a month.
2. A regular meeting date should be designated and a series of meetings should be scheduled. As a minimum, we suggest one general meeting a month of an hour and a half in length. The purpose of the meeting should be the development of teacher understandings about a particular crucial issue.

   Within two weeks, this meeting should be followed by a second one of an hour. This meeting should be used for small group discussions, department discussions, or subject area discussions, to determine the most feasible ways to integrate the particular crucial issue into classroom lessons.
3. Each participant should be provided a copy of the teacher and student manuals about the crucial issue to be studied prior to the first time the group is to meet. This will provide an opportunity for each participant to become fairly familiar with the material so that he can be an active discussant during the meeting.

4. The film short should be shown at the beginning of the first meeting.
5. A chairman, or discussion leader, should be designated to keep discussion moving in a fairly orderly manner.
6. After viewing the film, the following should occur:
   A. Discussion in large group.
      1. Relate film ideas to teacher manual.
      2. Clarify concerns raised about Main Idea, Sub-Ideas, Behavioral Objectives, Content, and Activities.
      3. Attempt to get participants to express and discuss their true feelings.
   B. If your staff is too large to accommodate meaningful discussion in one large group, break into two or more smaller groups of no less than fourteen in a group.
7. The representative(s) from your school who participated in the Institute can serve as an invaluable resource in better understanding and implementing the use of the in-service training materials.
8. Discussion about the use of the Unipac and methods of implementing the crucial issues with the students should be undertaken at the second meeting.
9. The Unipacs which were written to accompany a manual should be used first with your students. After this occurs, any other Unipac which seems helpful should be used whenever the appropriate occasion arises.
10. Provide the opportunity on an ongoing basis for the crucial issues to be an important aspect of the classroom learning of each student.

Concluding Remarks

The implementation of this in-service training program will not be an easy task. Race relations is an emotionally packed, tense type of "happening." We are hopeful, though, that your participation in this program will be a rewarding experience for you and all of your youngsters.

In June, we hope you might indicate a feeling similar to that of one of our Institute participants. "I have never worked so hard in such a short time. The experiences have been frustrating, rewarding, and enriching. An extremely valuable experience in personal and intellectual growth."

SECTION II

TEACHER RESOURCE MANUAL

(For Teacher Use Only)

There is on the next page of this section a summary page which lists the Main Idea and all the Sub-Ideas developed for the entire Teacher Resource Manual. After this summary page each of the Sub-Ideas is presented in sequential order. First in the sequence, then, is the Sub-Idea, followed by a Behavioral Objective, Content, and Suggested Activities.

BLACK POWER AND ITS EFFECT ON RACIAL INTERACTION

MAIN IDEA: Black Power affects the interaction between minority and majority groups.

Sub-Ideas:

I. Black Power may be defined as the marshalling of all the forces of black people for the betterment of black people by working on all fronts -- political, economic, and social.

II. The concept of Black Power may be threatening to the white power structure.

III. Words and other symbols may have different meanings for persons, depending on whether they belong to a majority or minority group.

IV. Black Power emphasizes "Thinking Black" for both blacks and whites.

V. The concept "Black is Beautiful" may change the traditional relationship between blacks and whites.

SUB-IDEA I;

Black Power may be defined as the marshalling of all the forces of black people for the betterment of black people by working on all fronts -- political, economic, and social.

BEHAVIORAL OBJECTIVE 1:

Given the opportunity to read parts of Muntu and similar materials, the teacher should be able to develop a unit on African culture and its adoption by black Americans.

C O N T E N T

When immigrants were faced with discrimination, exploitation and abuse, they turned in on themselves. Sustained psychologically by the bonds of their cultural heritage, they maintained family, religious and social institutions that had great stabilizing force. The institutions in turn fostered group unity. Family stability and group unity -- plus access to political machinery, jobs in industry and opportunities on the frontier -- led to group power.

The Negro experience has been very different. The traumatic effects of separation from Africa, slavery, and denial of political and economic opportunities after abolition of slavery created divisive psychological and social forces in the Negro community. Coordinated group action has been too little evident. Negroes have seldom moved cohesively and effectively against discrimination and exploitation.
(James P. Comer, "The Social Power of the Negro," The Black Power Revolt, pp. 72-73.)

There is a plan being considered by Negroes that would meet the practical needs of the Negro community. These Negroes propose to increase Negro cohesiveness and self-respect through self-help enterprises called cooperatives. These cooperatives will seek to reconstruct slums or operate apartment buildings and business while providing goods and services at fair prices.

The idea of creating Negro enterprises and institutions is not intended as a rejection of genuinely concerned white people or as an indictment of all existing organizations. Contrary to the provocative assertions of a few Negroes, white people of good will with interest, skills, and funds are needed and are still welcome in the Negro community.

To call for Negro institutions is not to argue for segregation or discrimination. A number of large cities are going to become predominantly Negro in a short time. The aim is to make these cities places where people can live decently and reach their highest potential with or without integration.
(James P. Comer, "The Social Power of the Negro," The Black Power Revolt, pp. 82-83.)

Black people's freedom depends also on the upbringing of black culture to power. This cannot be done unless there is black consciousness.

> The black power groups must help to create consciousness of who we are. Afro-American History, African History, Realistic World History, Eastern Philosophies -- Religion, Islam-Arabic-African Religion and Languages, Black Art -- past and contemporary, etc. Black Studies is to make us cultured, i.e., consciously black.
>
> No movement shaped by Western culture will ever benefit Black people. Black Power must be the actual force and beauty and wisdom of Blackness ... reordering the worlds.
> (LeRoi Jones, "The Need for a Cultural Base to Civil Rites and Black Power Movements," The Black Power Revolt, Floyd B. Barbour (ed.) p. 124.)

> In a world in which more than ever before everyone depends on everyone else, true partnership is a necessity of the hour and of reason. But it can come about only if every culture allows to every other its own unique nature and reciprocal influences and borrowings voluntarily follow. The attempt to force on others the acceptance of one's own views, forms of life and judgment, instead of simply offering it to them, lies so deep in the nature of Western culture and of all its ideologies, that the hurtful presumption of such an attitude, especially towards Africans, is something of which the European is often unaware.
> (Janheinz Jahn, Muntu the New African Culture, pp. 234-35.)

Suggested Activities:

1. Show articles or pictures of dress which are now becoming popular among black Americans.

2. Show articles or pictures of African art.

3. Bring in records of African music and "soul" music and discuss similarities and differences between the two types of music.

4. Invite African students to talk to your students about African culture.

5. Read African folk tales to your students.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 2:

Given the opportunity to read the book Black Power, the teacher should be able to develop a unit through which the students can learn how SNCC went into the South to form a legitimate and meaningful power structure. Given this book, the teacher should also be able to carry on a meaningful discussion with his/her students as to why Negroes have never been politically strong in certain areas of our country.

C O N T E N T

Stokely Carmichael, one of the major spokesmen for the Black Power movement, says that Black Power means the coming together of black people to elect representatives and to force those representatives to speak to their needs. (Charles E. Fager, White Reflections on Black Power, p. 31.)

Suggested Activities:

1. Do the Unipac entitled "What is Black Power?"

2. Your students are going to simulate voting in an election held in an Alabama county. Divide the class into two groups. One group will represent whites who are only one-fourth of the population. The other three-fourths of the class will represent the Negro majority of voters. Explain to the entire class, with special emphasis to the Negro voters, that the Negro voters will be punished if they vote for a black candidate.

   You might influence the voting by saying that you will:

   a. provide a reward to all the students if they elect a white candidate (reward might be an hour for recess.)

   b. punish all the students if they elect a black candidate (punishment might be to stay after school for an hour.)

   Hold an election to see what candidate will get elected. If the white candidate wins, choose three or four students to represent SNCC representatives. These representatives will go to the three-fourths of the class representing Negroes and explain to them that a new election is coming up in the future, and that they must get their candidate elected. SNCC people should explain to the class the idea that there is strength in numbers and that conditions will become better only if one of their own people truly represents them. Hold a new election to see if these workers and their ideas had any effect on those Negroes.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 3:

Given the opportunity to read this manual and other pertinent materials, the teacher should be able to develop a unit through which the students can learn what the economic aspects of Black Power are. Given this information, the teacher should also be able to carry on a meaningful and positive discussion with his/her students as to why there is an economic need for Black Power.

C O N T E N T

Why is there a need for Black Power? The Negro ghetto was created for the purpose of super-exploitation. It involves unemployment and underemployment as well as discrimination on the job and in hiring. It also means segregated housing, schools of poor quality, high rents, price-gouging merchants and exploitation by outside business interests who take all they can out of the community and put nothing back into it.

Negroes suffer greatly from unemployment. In addition to today's accent on complex skills, and the growing requirements for a high school education as a minimum, automation has been used to disqualify a large sector of Negro workers. The fact that Negroes are underemployed is indicated by the Bureau of Labor Statistics which show that nearly 37% of all Negroes receive less than $3,000 a year, compared to 16% of whites. Negro employment is concentrated in a variety of industries including apparel, merchandising, laundry and cleaning services, hospitals, amusement and recreation, and miscellaneous business and repair services.

Ghetto housing is another means of super-exploitation. Negroes pay exorbitant rent for housing that is dilapidated beyond description.

Another aspect of the super-exploitation of the Negro hinges on the fact that he is often forced to pay higher prices than white people for the very same merchandise. Then he may be forced to pay credit charges that can run four or five times the original cost of the merchandise.

As a result of these and other conditions not stated above, the black revolution is born.
(Claude M. Lightfoot, Ghetto Rebellion to Black Liberation, pp. 13-29.)

Recently a few Negroes have begun to consider a plan that could meet some of the practical needs, as well as the spiritual and psychological needs, of the Negro community. In Cleveland, New York, Los Angeles and some smaller cities new leaders are emerging who propose to increase Negro cohesiveness and self-respect through self-help enterprises called cooperatives. These cooperatives seek to reconstruct slums or operate apartment buildings and business while providing goods and services at fair prices.
(Floyd B. Barbour, The Black Power Revolt, pp. 82-83.)

In Chicago, Operation Breadbasket, an arm of SCLC, under the leadership of Rev. Jesse Jackson, has negotiated agreements with food chains, soft drink firms, and dairies to open some 2,000 jobs to Chicago Negroes. These jobs have provided more than $15 million in annual income. In addition, the campaign has opened markets for the products of 16 black businessmen in chain stores. Heretofore, doors which had been closed to Negro-owned services have been opened. Even a Bank-In movement to strengthen predominately black financial institutions has been launched.
(David Llorens, "Apostle of Economics," Ebony, (special issue), August, 1967.)

In Louisiana a sweet potato cooperative has been formed. Farm laborers have bought land and are working it jointly and selling the produce for their own benefit. The cooperative now has 375 black farmers. So successful has it become that 15 white farmers want to join the organization.
(Floyd B. Barbour, The Black Power Revolt, p. 180.)

Suggested Activities:

1. Structure and carry on a meaningful and positive discussion with your students concerning the need for Black Power.

2. Assign role-playing situations to your students. To assist them, it is necessary for you to list on the board the areas of exploitation of the Negro that the students remember from your discussion. Such areas might include: unemployment, underemployment, job discrimination, high rents, price-gouging merchants, higher food prices, and poor quality products.

ADD YOUR OWN ACTIVITIES

SUB-IDEA II:

The concept of Black Power may be threatening to the white power structure.

BEHAVIORAL OBJECTIVE:

After having an opportunity to read the two articles listed below, the teacher should be able to structure a group discussion in such a way that the students will be able to identify the positive factors inherent in Black Power concept.

C O N T E N T

Black Power is a threatening concept to the white power structure because it originates within the black community, shunning both the direction and dominance of whites and white-thinking Negroes. It seeks to dispel the myth of 'white superiority.' It is not the 'power' concept, however, which gives rise to fear, but the concept of black.

Power in our urban society is nothing more than self-determination in political, social, and economic affairs by people of related culture and ethnic backgrounds. This is the story of the growth of America. Our large cities have always been the centers of this ethnic and cultural struggle for self-determination, by which we mean the control of neighborhood politics (and thus ultimately city politics), social standards, and local businesses. The waves of Irish, Italian, German, etc., immigrants had to fight this in their time. The establishment, or entrenched power structure, dies hard. As each succeeding group rises, it becomes necessary for the group to elect its own aldermen, establish its own professional class, and develop its own merchant class. When the demand for 'black power' is viewed in this light, it should become much less threatening. An element in the current struggle for self-determination in the ghettoes makes the progress of the Negroes in this natural process more difficult. This element is racial prejudice. There has always been prejudice when ethnic groups sought to achieve their due place in our society. Now, the question has been complicated by a racial factor based on color, and associated with that color, a still-lingering slave-master relationship. For this reason, the normal striving of a people for political, social and economic independence cannot be achieved without the added effort of the whole society. If all of the parts of the society are to become healthy and whole, then the society must commit all its resources to bringing about what has been for other groups a normal development.
(Nathan Wright, Jr., Black Power & Urban Unrest, pp. 13-23.)

Suggested Activities:

1. The teacher should bring in two articles from newspapers and magazines, one of which would show the positive value of Black Power; the other would show an emotional reaction to the threat of Black Power.

   Bernard McCormick, "The Angle of Black Power," Sign Magazine, February 1968.

   Charles King, "The Specter of Black Power," Sign Magazine, February 1968.

   Discuss both articles so that students can identify those positive factors which are characteristic of Black Power.

ADD YOUR OWN ACTIVITIES

SUB-IDEA III:

Words and other symbols may have different meaning for persons, depending on whether they belong to a majority or minority group.

BEHAVIORAL OBJECTIVE:

You should be able to recognize that certain words and symbols may have different meaning for majority and minority groups, and should consciously use given words and symbols with sensitivity to their various meanings.

C O N T E N T

1. Brother --

   a. The majority concept of the word "brother" is a man or boy related to someone by having the same parents. Brother may also be the term used by members of a fraternal organization.

   b. The minority concept of this word is a man or boy who has thoughts, ideas, and feelings that are in tune with his own ... as "soul brother."

2. Flag --

   a. Those in the majority group usually associate the idea or word "flag" with Americanism and patriotism. The pledge of allegiance to the flag is part of the concept. Aside from this idea, the flag is recognized as a piece of cloth or bunting usually attached to a staff, and of definite colors. It may be used as a national or state symbol.

   b. In the book The New World of Negro Americans, W. E. B. DuBois said of himself, "A new loyalty and allegiance replaced my Americanism; henceforward I was a Negro" (p. 74.). This could well be a generally accepted feeling which could extend to "flag" by the minority group.

3. Whitey --

a. White people are learning that Whitey is a name given to them by black people. The term carries a negative or derisive connotation, at least in a general way.

b. The term Whitey, when used by the minority group, is a specific and highly derogatory appellation. It refers to a group that threatens their right to take a respected place in the social, economic, and political world. The term Whitey is used to belittle the white person.

4. Blacky --

a. A term used by the majority group in the same manner that the minority group uses Whitey. It is meant to be unflattering. It refers to a general group of black persons who are not respected by whites. The use of these terms have conspired to give Blacky a group identity that is negative or blurred or both.

b. The minority group would not care to identify with the name Blacky. The goal for him, of good self-image and excellence, precludes such names.

5. Sister --

a. A woman or girl related to one by having the same parents. Those of the majority group may speak of sisterly affection toward others or sorority sisters.

b. "Sister" to minority groups may identify a woman or girl as belonging to that group. It is used as "brother" is used, as a term of endearment. It is a friendly salutation.

6. Separatism --

a. To the white majority, separatism means Negroes' wish to set themselves apart from the main society, a defensive and unhealthy reaction.

b. To the minority group, separatism means the black man's pulling away from the whites for purpose of establishing his own identity, or the identity of his group.

Hostile relationships may be discussed or defined in several forms. We can best define hostile relationships, known as prejudice, in four basic forms:

1) predilection which is the simple preference of an individual for one culture, one skin color, or one language as opposed to another. This is inevitable and natural but could be the first step of scapegoating if it turns into more active biases which is
2) prejudice, a rigid, inflexible, exaggerated predilection, an attitude in a closed mind. Prejudice expressed leads to --
3) discrimination, an act of exclusion prompted by prejudice. Finally,
4) scapegoating is a full-fledged aggression in word or deed. The victim is abused, verbally or physically. He cannot fight back, for the person doing the act sees to it that he only picks on minority groups, weaker than himself, in that particular situation.

Raab and Lipset summarize our feeling on prejudicial attitudes:

> It is common to think of the prejudiced attitude as consisting of both hostility and as overgeneralization or stereotype. But, in fact, it is possible for an individual to have the stereotype without the hostility, or the hostility without the stereotype. It is possible to cloak two groups with the same stereotype, and have different feelings about them.
> (Earl Raab and Seymour Lipset "Prejudice and Society," Minority Problems, eds. Arnold M. Rose and Caroline B. Rose, p. 366.)

From this information, we can understand that prejudiced attitudes differ and there is almost an endless variety of possibilities. The expressed forms of prejudice are evident, while the unexpressed forms are often hidden behind the mask of selection and choice.

Gordon Allport developed a diagram showing "A Continuum of Social Relationships Among Human Groups":

FRIENDLY	Cooperation
	Respect
	Tolerance
	Predilection
	Prejudice
	Discrimination
HOSTILE	Scapegoating

(Gordon Allport, A.B.C.'s of Scapegoating, p. 8.)

SUB-IDEA IV:

Black Power emphasizes "Thinking Black" for both blacks and whites.

BEHAVIORAL OBJECTIVE 1:

The teacher should be able to convey to the students, by means of varied classroom activities, the idea that "black-thinking" will enable Negroes to bargain more effectively with the white power structure.

C O N T E N T

White America has consciously and/or unconsciously imposed its way of thinking upon the majority of black Americans. Through this process the black individual in America has lost his own sense of identity and cultural heritage. Black Power seeks to rectify this situation. Black Power today seeks to bring about "equality" between races. Equality can only come about between equals. It cannot come about if white supremacists lord their power over the black people of America. The black people will never be able to achieve this equality if they must bargain with white supremacy.

The ability to "think black" allows black individuals to believe that they too are supreme. Therefore, when black supremacy meets white supremacy, the hope is that a synthesis will be equality among all people, white and black. This greater sense of worth which has come about from "thinking black" allows the Negro to come to the bargaining table with far greater strength than if he had merely been a "white man in black skin." (Speech of Dr. J. Denis Jackson, June 27, 1968, Summer Institute; and The Autobiography of Malcolm X.)

Suggested Activities:

1. Read the materials dealing with Black Power and the effect it has had on "thinking black.' Examples: The Black Power movement in its broadest sense has created the slogan, "Black Is Beautiful and It's So Beautiful to Be Black."

   a. To get a clearer understanding of "Thinking Black," read any of the articles in The Black Power Revolt, ed. Floyd B. Barbour.

   b. Read "The Negro American; His Self-Image and Integration" by Alvin F. Poissaint, The Black Power Revolt, ed. Floyd B. Barbour, pp. 94-102.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 2:

Given a racially integrated classroom situation, the teacher will develop a specific unit on the ability of all students to learn to "think black."

C O N T E N T

See Content of Sub-Idea IV, page 35.

Suggested Activities:

1. Read portions of at least two psychology books which deal with personality concepts and group identity. These books will help the teacher learn how white individuals think about themselves and how they establish group identity. Insight into these areas will help the teacher to create a unit on how Black Power can establish group identity and common purpose through the use of "black thinking."

Suggested readings are:

Negro Self-Concept, William C. Kvaraceus.

Child Development, the Emerging Self, Dan C. Dinkmeyer.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 3:

Given a list of ideas that maximize the Negroes' strengths and past achievements, the teacher should be able to prepare a program involving parents in promoting "black thinking" at home.

C O N T E N T

See Content of Sub-Idea IV, page 35.

Suggested Activities:

1. Structure parent-teacher discussion groups relating to how we can instill "black thinking" in all students regardless of race.

ADD YOUR OWN ACTIVITIES

SUB-IDEA V:

The concept "Black Is Beautiful" may change the traditional relationship between blacks and whites.

BEHAVIORAL OBJECTIVE:

After reading the content material about the concept "Black Is Beautiful," the teacher should be able to describe the meaning of this concept and the value it has for both blacks and whites.

C O N T E N T

The concept "Black is Beautiful" develops a sense of personal identity and of self-esteem in the black person. In the white person it challenges the notion that "White is Right." It compels the white person to re-examine institutions (e.g., advertising, films) from which he has deliberately left out the black person, or in which he has shown and accepted a stereotyped and degrading image of him. It compels the white person to realize the disastrous effects on a human personality (black and white) which omission and stereotyping may have, and to realize his responsibility in working to change that kind of situation.

[The teacher should note once more Sub-Idea III.] Our language is full of metaphors in which "white" is equated with "good," "black" with "evil." These speech patterns reflect a way of thinking which inevitably has its effects on the black child. There is no reason why the words "black" and "white" must have only one connotation. For example, a black cloud could mean that a terrible storm is imminent and danger threatens. It could also mean that welcome relief from a drought is about to bless the people of a parched land. The teacher must make a special effort to show that "Black Is Beautiful": because "white-thinking" is so entrenched even in our speech patterns and metaphors; because the concept is critical in the development and personal fulfillment of the black child; and because the concept liberates the white child from the blindness of white supremacy. (Speech by Dr. J. Denis Jackson, June 27, 1968, Summer Institute.)

The following are excerpts from The New World of Negro-Americans, Harold R. Isaacs:

> In coming to terms with himself, every Negro individual has had in one way or another to cope with the infinity of ways in which "white" is elevated above "black" in our culture. The association of white and black with light and dark and the translation of these quantities of light into polarities of "good" and "evil" and "beauty" and "ugliness" have taken place in the conventions and languages of many cultures, but in few has the conversion of physical facts into religious and esthetic values been worked harder than in our own.
>
> The concepts and usages of black evil and white goodness, or beautiful fairness and ugly blackness, are deeply imbedded in the Bible, are folded into the language of Milton and Shakespeare, indeed are laced into almost every intertwining strand of the art and literature in which our history is clothed. They can be traced down the columns of any dictionary from white hope to whitewash, from the black arts to the Black Mass, from black-browed and black-hearted to blacklist and blackmail. "I am black but comely," sang the Shulamite maiden to the daughters of Jerusalem, and on that but hangs a whole great skein of our culture. (pp. 74-75)

. . . .

> This praising of "white" and debasement of "black" has been marked deep on the minds of all through time and every "white" person has more or less unconsciously imbibed it as nourishment for his self-esteem. Like the English child in Blake's poem, he already was the color of the angels, while the black could only yearn after whiteness, whether in character, soul or skin, and hope that by becoming "like" the white man -- whether on earth or in heaven -- he could come at last to be loved. This arrangement of things was communicated to all in our culture by all its modes and means, passed by osmosis through all the membranes of class, caste, and color of relationships, caressingly and painlessly injected into our children by their school texts and, even more, their story-books. (p. 78)

. . . .

> The imprint on Negroes of this whole system of ordering "black" and "white" has been seen and experienced by many but studied by very few. Every "black" person obviously has been called upon to reject or somehow deflect from himself the association of evil and inferiority so powerfully attached to blackness. He has been called upon to do this, moreover, under all the conditions in which his ego was kept under constant assault from all the conditions of his life. That so many Negroes in every successive generation found the ego strength to meet and resist these identifications is in itself no small miracle. That a greater number accepted the white man's images as the truth about themselves is no wonder at all. (pp. 80, 81)

. . . .

> Standards of beauty lie close to the core of the whole business of color caste. Negroes generally adopted the models of "white" or "Caucasian" good looks that filled the moving-picture screens, billboards, newspapers, and magazines, and the greatest favor and preferment went to those Negro men and women who most closely approximated these standards. Aggressive dark men could, as we have seen, lift themselves above color caste discrimination by their success, but a prime reward of their success was the chance it gave them to reject dark-skinned women and to take lighter-skinned and less Negro-looking women to be their wives. (pp. 90, 91)

. . . .

"The Little Black Boy" - Edward Blake

Thy mother bore me in the southern wild,
And I am black, but O! my soul is white;
White as an angel is the English child,
But I am black as if bereaved of light.

My mother ... began to say:
" ... and we are put on earth a little space
That we may learn to bear the beams of love;
And these black bodies and this sunburnt face
Is but a cloud, and like a shady grove.

"For when our souls have learn'd the heat to bear,
The cloud will vanish; we shall hear His voice,
Saying: 'Come out from the grove, My love and care,
And round my golden tent like lambs rejoice.'"

Thus did my mother say, and kissed me;
And thus I say to little English boy.
When I from black and he from white cloud free,
And round the tent of God like lambs we joy.

I'll shade him from the heat, till he can bear
To lean in joy upon our Father's knee;
And then I'll stand and stroke his silver hair,
And be like him, and he will love me.

. . . .

"I, Too," - Langston Hughes

I, too, sing America

I am the darker brother
They send me to eat in the kitchen
When company comes,
But I laugh,
And eat well
And grow strong.

Tomorrow,

I'll be at the table
When company comes.
Nobody'll dare
Say to me,
"Eat in the kitchen,"

Then.

Besides,
They'll see how beautiful I am
And be ashamed --

I, too, am America.

Suggested Activities:

1. Read the book The New World of Negro Americans by Harold S. Isaacs (1966).

2. Give the students five words or phrases which describe something that is both black and beautiful. Illustrate each example with an appropriate picture or drawing. (Examples: rich, dark earth; Black Beauty; smooth, black ebony)

3. Consult Roget's Thesaurus for terms associated with "black" and "white." Give to the students a list of common expressions containing color references and have them count the number of "white" phrases (words) which have connotations of "goodness" or "beauty," and the number of "black" phrases which have connotations of "evil" or "ugliness."

4. Consult The Negro Handbook (available at libraries and at the Board of Education, District 65) for the population figures of Chicago. Explain to the students how advertising has fostered one standard of beauty -- the white standard -- by failing to represent black Americans adequately. Tell the students what percentage of Chicagoans are black, and then direct them to see if advertisements in Chicago's newspapers adequately represent that percentage of the population.

5. Obtain a videotape of the Bill Cosby television show, "Of Black America."

ADD YOUR OWN ACTIVITIES

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SECTION III

STUDENT RESOURCE MANUAL

(For Teacher Use Only)

There is on the next page of this section a summary page which lists the Main Idea and all the Sub-Ideas developed for the entire Student Resource Manual. After this summary page, each of the Sub-Ideas is presented in sequential order. First in the sequence, then, is the Sub-Idea, followed by a Behavioral Objective and Suggested Activities.

BLACK POWER AND ITS EFFECT ON RACIAL INTERACTION

MAIN IDEA: Black Power affects the interaction between minority and majority groups.

Sub-Ideas:

I. Black Power may be defined as the marshalling of all the forces of black people for the betterment of black people by working on all fronts -- political, economic, and social.

II. The concept of Black Power may be threatening to the white power structure.

III. Words and other symbols may have different meaning for persons, depending on whether they belong to a majority or minority group.

IV. Black Power emphasizes "Thinking Black" for both blacks and whites.

V. The concept "Black is Beautiful" may change the traditional relationship between blacks and whites.

SUB-IDEA I:

Black Power may be defined as the marshalling of all the forces of black people for the betterment of black people by working on all fronts -- political, economic, and social.

BEHAVIORAL OBJECTIVE 1:

After studying the information on African culture, you should be able to bring in at least three pictures showing the influence of African culture on Black Americans. You should also be able to define the terms used for the various types of garb, such as dashiki, filas, and tikies, and natural hair-dos.

Suggested Activities:

1. Do the Unipac "What is Black Power?" by Ethel Grays.
2. Draw or paint pictures portraying the new Afro-American dress.
3. Take a field trip to the Afro-American Museum, 3806 S. Michigan Avenue, Chicago, Illinois.
4. Interview at least one African college student.
5. View films and filmstrips showing African culture. Two suggestions are:
   a. "History of the Negro People," Part I, Indiana University.
   b. "One People," B'nai B'rith.
6. Listen to one or more records of "soul" music and discuss the music with your friends. Bring in a record or ask a friend to bring in a record.
7. Listen to one or more records of African music and discuss it with a friend. Suggested listening includes:
   a. "Negro Folk Music of Africa and America."
   b. "Folk Music of the Western Congo."
   c. "Missa Luba."

8. Make or bring articles such as:

   dashikis, drums, flutes, and other instruments, soap sculptures, wood carvings, masks and warriors, African villages, African jewelry-tikies.

9. Read two or more African folk tales.

10. Take a field trip to "The Wall of Respect," located at 43rd and Langley, Chicago, Illinois.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 2:

Given the information on the political aspect of Black Power, you should be able to conduct a five or ten minute skit in which you show the problem facing black people who try to vote.

Suggested Activities:

1. Read two or more magazine or newspaper articles dealing with the political activities organized for the betterment of black people.

2. Show how black people in the South have been intimidated by whites into not voting or voting for candidates not sympathetic to black causes. In this same skit you should be able to illustrate how groups such as SNCC (pronounced "snick") organized a voter's registration drive for black people.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 3:

Given the information about the economic aspect of Black Power, you should be able to explain, noting at least two concrete examples, how white-oriented businesses sometimes discriminate against people because of their color or ethnic backgrounds.

Suggested Activities:

1. Role-play a situation in which you, as a customer, confront a white store manager who is selling high-priced, but low quality goods.

2. Role-play a situation in which you, the tenant, complain to the landlord about the condition of your apartment that has rats, roaches, falling plaster, etc.

3. Role-play a situation involving exploitation of credit in black communities.

ADD YOUR OWN ACTIVITIES

SUB-IDEA II:

The concept of Black Power may be threatening to the white power structure.

BEHAVIORAL OBJECTIVE 1:

Given two articles from newspapers or magazines, you should be able to discuss which article shows the positive value of Black Power and which shows an emotional reaction to the threat of Black Power.

Suggested Activities:

1. Read two or more newspaper or magazine articles about Black Power which your teacher assigns. Be prepared to discuss these questions with the class:

   a. What positive value does Black Power have?

   b. Which, if any, of the articles might cause parts of the white and black communities to react violently against the Black Power movement? What causes that reaction?

   c. Which of the articles shows Black Power as a non-fearsome, constructive force?

2. Do the Unipac entitled "Power to Black Power" by Marge Wheeler.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 2:

Given the proper background material, you should be able to make a short dictionary containing 10 or more Black Power words.

Suggested Activities:

1. Expand your knowledge of Black Power words from articles brought in by the teacher, using such words as:

militant	power	riot
Whitey	inferior	

2. Give your own definitions for these words.

3. Make up a dictionary of words and symbols associated with Black Power, putting the words in alphabetical order. Find and list the meanings -- not from dictionaries, but from present-day books, articles and current usage.

ADD YOUR OWN ACTIVITIES

SUB-IDEA III:

Words and symbols may have different meanings for persons, depending on whether they belong to a majority or minority group.

BEHAVIORAL OBJECTIVE 1:

Given a list of sixteen terms, you should be able to define at least two in your own words. You should be able to use all of them two ways to show that words and symbols mean different things to majority and minority groups (white and black.)

Suggested Activities:

1. Discuss, with classmates, differences in the meanings of the words and symbols listed below. The discussion should involve the identification of meanings as related to the use of words and symbols by blacks and whites.

Word and Symbol list

Black Power	Sister	Blacky	Conservative
Negro	Whitey	Flag	Tom
Colored	Separation	Reactionary	Integration
Soul	Honkey	Member	Brother

2. Do the Unipac entitled "What's in a Name?" by Mary Wylie.

3. A two-part activity:

   a. Produce a skit using the words and symbols a black person might use. Have your classmates observe.

   b. Then, produce the same skit, using the words and symbols in the manner that a white person might. Have your classmates again observe.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 2:

After listening to what a resource person has to say about the historic accomplishments of the Negro, you should be able to recognize and identify ten words and/or symbols employed by the resource person.

Suggested Activities:

1. Suggest to your teacher someone whom you believe would be a good resource person to talk to your class about Black Power. Give her the complete name, and if possible, a telephone number for contact.

2. Listen to a resource person and become aware of his use of vocabulary. Pay close attention to how special vocabulary helps him make his point. Then make a list containing five examples of key words and five examples of key symbols.

3. Read articles about Black Power. Pay close attention to words and symbols used.

ADD YOUR OWN ACTIVITIES

SUB-IDEA IV:

Black Power emphasizes "Thinking Black" for both blacks and whites.

BEHAVIORAL OBJECTIVE 1:

Given a resource person who will speak for ten to fifteen minutes about how Black Power influences "Thinking Black," you should be able to list at least four reasons why "Thinking Black" appears necessary to the increased welfare of the whole black race.

Suggested Activities:

1. Take notes as the speaker is making his presentation, listing reasons for the necessity of "Thinking Black."

2. After the presentation by the guest speaker, form small groups and discuss his presentation. Make a composite list of reasons for "Thinking Black."

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 2:

Given a film clip dramatizing various ways of thinking, you should be able to distinguish and orally discuss those people who "Think White" from those people who are capable of "Thinking Black."

Suggested Activities:

1. Carefully view the films listed below, taking notes so that you can go back after the film is shown and discuss it with members of the class:

   a. 1968 Summer Institute film featuring Dr. J. Denis Jackson.
   b. "Can White Suburbia Think Black?"
   c. "A Letter to Martin."

2. Write a short report explaining why you think some people can't "Think Black."

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 3:

After having kept a journal for twelve weeks, you should be able to list five things you can do personally to promote "Black Thinking" in school and at home.

Suggested Activities:

1. At the beginning of the semester keep a journal or diary on how you have progressed in trying to promote "Black-Thinking" or increasing the prestige of minority groups. Write a progress report at the end of every three to five weeks. These reports should not be signed. They should be collected so that the teacher and the students cannot associate reports with students.

ADD YOUR OWN ACTIVITIES

SUB-IDEA V:

The concept "Black is Beautiful" may change the traditional relationship between blacks and whites.

BEHAVIORAL OBJECTIVE 1:

After the teacher gives you illustrations of words and phrases which describe things that are beautiful and black, you should be able to write five more similar words and phrases. While listening to television programs, you should write down all the use of black and white which you hear and decide whether "black" is commonly equated with "bad, ugly," and "white" is commonly equated with "good, beautiful."

Suggested Activities:

1. Listen to your teacher's illustrations of things that are black and beautiful. Look at things around you in your home and schools and notice everything that is black, or dark, and beautiful. Write a list of five black things that you have noticed. Illustrate each one for your class with a picture from a newspaper or magazine, or with your own drawing.

2. Listen to any television program and write down all references to "black" and "white" which you hear. These may be descriptions of anything "light," "dark," "black," or "white." See how often "white" is equated with "good," and "black" with "evil" or vice-versa.

3. Read Hailstones and Halibut Bones, by Mary O'Neill (Doubleday & Co., 1961).

4. Do the Unipac entitled "Black is Beautiful" by Mary J. Crotty.

ADD YOUR OWN ACTIVITIES

BEHAVIORAL OBJECTIVE 2:

Given newspapers from two different cities, and having been told the percentage of black people in the city where the newspapers are distributed, you should count the number of black people involved in advertisements and be able to list the number of cases in which blacks have been adequately represented and the number of cases in which they are not.

Suggested Activities:

1. Read several newspaper and magazine advertisements.
   a. Note several cases in which black people are adequately represented, and several where they are not.
   b. Where black people are not adequately represented, list or show by drawing, at least two ways in which advertisements could be changed to provide adequate representation.

2. Look at the advertisements in any Life magazine. Count the number which picture black people and the number which picture white people. Count the total number of advertisements. Let

   B = the number ads with blacks,
   W = the number ads with whites, and
   T = the total number of ads.

   To find the percentage of blacks used in the ads, divide B by T:

   $T \overline{)\ B}$ Remember, to obtain percentage, you must "carry out" your answer to two places. Drop the decimal and add the % symbol.

   To find the percentage of whites used in the ads, divide W by T:

   $T \overline{)\ W}$ Remember, to find percentage, you must "carry out" your answer to two places. Drop the decimal and add the % symbol.

   The percentage of black people in the United States is _____; the percentage of white people in the United States is _____.

3. Do the Unipac entitled "Media and Prejudice" by Ellen Hennessy.

ADD YOUR OWN ACTIVITIES

SECTION IV

ANNOTATED LISTING OF UNIPACS

ANNOTATED LISTING OF THE

UNIPACS FOR

BLACK POWER AND ITS EFFECT ON RACIAL INTERACTION

Black Is Beautiful

Produced by Mary Jane Crotty

Performance Level: Upper Elementary or

Junior or Senior High School

This Unipac illustrates that the concept, "Black is Beautiful" changes the relationship between Blacks and whites. Specifically, it shows the meaning and effects of this concept.

Power to Black Power

Produced by Marjorie Wheeler

Performance Level: Middle Elementary (Grade 3)

This Unipac is designed to assist students in understanding the concepts of "Power" and "Power Structure" and ultimately the concept of "Black Power."

What Is Black Power?

Produced by Ethel L. Grays

Performance Level: Intermediate (Upper Elementary)

This Unipac is designed to help students to understand the political and economic aspects of Black Power.